THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5694 SATURDAY, AUGUST 25th, 1951 Price Threepence

THE STRATEGY OF DEFERMENT

Anniversary of V. J. Day

IT IS exactly six years since V.J. Day and the atomic ending of World War II. Six years of undeclared peace. Japan has staggered out of the calamities of Hiroshima and Nagasaki, she has docilely accepted a benevolent and missionary occupationary force, she has been learning the political ways and folk-ways of democracy, and has achieved a measure of national recovery so that from her shores the United Nations have been able to launch their first major campaign in Korea. Now, perhaps the better to secure her co-operation in meeting the threat of Red China, she is to be granted a formal peace treaty thus becoming once more a high contracting party among the nations of the world.

Arrangements are now completed for the signing of the Japanese peace treaty at the San Francisco conference next month, and the world powers move one slow step nearer the long deferred settlement of the War's accounts. Suspicion still runs high and the acceptance by a Soviet delegation of an invitation to attend the conference has aroused considerable speculation whether the proceedings will be prolonged even further by the now familiar tactics of detailed objection and politically inspired accusation. It is to be hoped that the careful work of eleven months' preparation for the treaty will not be sabotaged by any deliberate Soviet intransigence. Mr. Truman declares that the conference, which is to begin on September 4, is for the conclusion and signature of the draft already issued, and that the arrangements cannot now be upset by any Soviet decision. If so, one notch can be cut on the tally of international progress.

But the treaty will be only the conclusion of much research, discussion and negotiation, and the fact of the signing must not be allowed to obliterate all the effort that has preceded it. Those eleven months occupied in the exchange of memoranda, in the balancing of opposed views, in the reaching of compromises, in the making and remaking of drafts, represent the temper of our times. They must have called for immense patience, tact and toleration, and are consequently unspectacular, seldom reaching the headlines of the daily Press. "Intensive multipartite negotiations" is the typical phrase by which they have been described; by these unromantic methods international history in our time is being enacted.

We have seen more dramatic methods employed during this century: treaties made by the quick decision of tramping feet, roaring tanks and full-voiced acclamation following the symbolic removal of national frontier posts; co-axial pacts purposely signed in railway coaches stationed on famous international passes; sudden aeroplane flights and busy hurryings to and from hotel lounges in Riviera watering places. But satisfaction and security have seldom accrued from the dramatic conferences and the loudly acclaimed conclusions; such progress as we have attained has more frequently come from those very prosaic eleven months of "multipartite negotiations".

Strategies of Peace

To the ordinary person a six-year lapse between the cessation of battle and the signing of a Peace Treaty seems an unduly long time, and as he looks about the world he can gather much evidence of this policy of deferment on important international questions. Most negotiations in our time appear to be greatly protracted. The undeclared peace in Germany has lasted even longer than that in Japan, and in spite of many months of conference and committee work not even the agenda for a discussion of peace terms has been agreed upon. In the news at the moment we have the affairs of the Bamangwato tribes in Bechuanaland still being discussed with an air of general indecision on matters that first came to a head in September, 1948. We have also the oil dispute in Teheran still continuing, plan and counter-plan, over issues that assumed grave proportions in May of this year. Tension still exists between India and Pakistan over troubles in Kashmir and the withdrawal of border troops so that it seems hard to recall that it is now four years since the partition of India took place. In Korea cease-fire talks are held up for hours of moody silence. The strategy of deferment is paramount in international technique.

So far as Europe is concerned there are those who see in this strategy a sinister policy on the part of Russia, a calculated unwillingness to repair the ravages of recent war, to leave Europe uncertain and bewildered at her heart, to let the sores fester and irritate in the hope that out of the instability and irritation discontented forces will emerge to win for Communism what war and diplomacy have failed to win. Communism, it is held, deliberately thrives on dislocation, it is one of its tactics in industrial and political spheres to foment chaos and strife until the moment for a coup arrives; why not elevate these tactics into a grand strategy for World Dominion? Perhaps the West, with its liking for order, efficiency and progress, will grow tired and disgruntled with this waiting game, perhaps the interest and the conscience of peoples will relax and international questions become tedious and unimportant to them; then, through the general apathy, the strong hand of slow Soviet determination can be successfully exerted. Or it may be that the strategy of deferment is one which allows Russia herself a needed period for recuperation and a chance to catch up with the West by every means in the production of the newest weapons of offence and in total preparedness for war.

The Moral Factors

This interpretation is certainly a plausible one, but is surely not the whole story; there is moral significance as well as political strategy in the deferment of peace-making. Peace is a hard-bought thing and is slowly finding her own technique for the settlement of outstanding issues. Impatient and weary minds probably find her present ways too slow and indeterminate, but while the multipartite negotiations drag on there is always a chance that wisdom may prevail over passion

and stubbornness, and that international engineering may supersede any such hasty dictation of terms as marred the Versailles treaty a generation ago. The strategy of deferment carries with it two moral advantages: the first is that peace-making has become no more the imposition of the victors' will and the acceptance of that will by weary victims. Europe has learned the hard way that the traditional fruits of victory are bitter with economic upheaval aggravated by political instability and national grievance. The fruits of victory yield only the seeds of later conflict. Europe has turned her back on them, and waits instead for the spiritual and material recovery of the stricken before signing any formal treaty of settlement. The second advantage is that the defeated peoples are allowed and encouraged to regain some measure of political stability and social cohesion before they are invited to join in treaty discussions. These two factors are the pre-requisites of a negotiated peace, the type of settlement which is slowly replacing the dictated peace. The way is very slow and fraught with difficulties, but it is worth waiting for; and if all goes well at the San Francisco conference, Japan may become the model for European settlement.

(The Notes this week are contributed by the Rev. Leonard Mason, B.A., B.D., of Leicester.)

DOGMA AND DIVISION

By John Rowland

I HAVE lately been reading Maisie Ward's interesting life of G. K. Chesterton, and it has solved for me what was for long a puzzling mystery. I have always regarded myself as being a person of literary taste; I can appreciate most writers of reasonably good prose. And yet, from my early 'teens onward, I have found G. K. Chesterton an irritating writer, a writer who got on my nerves and whose books I have always finished, but in an annoyed frame of mind. I was never quite sure *why* a writer usually accepted as good if not great should have this affect on me; but in the days when I was a whole-hearted Rationalist I told myself it was my instinctive dislike of a Roman Catholic convert, none of whose ideas I could possibly share.

* * * * *

Now, after learning far more of Chesterton's life than could be derived from his own rather unsatisfactory auto-biography, I think that I can see the answer to my question. I can, in fact, understand why I have found Chesterton irritating. And the secret of that irritation lies in the fact that all his life he was obsessed with a dogmatic outlook which I never have been and (I trust) never shall be able to share. Only the man who is sure of all the answers to all the puzzles of this most mysterious universe could possibly write with the style that was Chesterton's natural vehicle of expression. Even his delight in paradoxical statement, whereby he usually got hold of the wrong end of the stick deliberately (as he once phrased it) may be traced to his acceptance of dogma. And that his acceptance of dogma made his mind completely sealed to truth outside the realm of Roman Catholic ideas is certain. This is something not suspected by his biographer, of course, since she has been a life-long member of the Roman Church.

It was Arnold Bennett who said that he could not regard G.K.C. as anything but a second-rate brain, since no man who voluntarily accepted Roman Catholic dogmas in the twentieth century could demand his respect. Chesterton's retort was that the men of the twentieth century could be divided into two classes—those who accepted dogma and knew it, and those who accepted dogma and did not know it. That Bennett may have accepted some of the pre-scientific dogmas of Rationalism without knowing it is, of course, true; but that there are many of us in the Free Christian churches who do not accept any dogmas in the Roman Catholic sense, and who take a rational view of theological problems, is something which Chesterton never realised.

* * * * *

And the way in which Chesterton's obsessions tended to destroy his influence on those outside the limited sphere of his co-religionists holds, I feel, a lesson for many of us. No matter whether we are writers or not, all of us are able to exert a certain influence on our fellows. And a man who states dogmatically his beliefs (whether these beliefs are political or religious) is often apt to irritate and annoy those whom he would most wish to influence.

The most influential writers among the younger generation of thoughtful people today would probably be Herbert Read, Arthur Koestler, and (of the recently deceased) George Orwell. All of those men, as far as their writings go, are undogmatic and tolerant.

Most of us have probably known, in our time, a doctrinaire Socialist or a doctrinaire Conservative who drags his political dogmas into every discussion, and sees everything that happens through political spectacles. The religious dogmatician, in this sense, is rather rarer in our day than he would have been fifty years or more ago. But, while the believer in a purely dogmatic religious point of view may be less vocal than he would have been in the past, he still exists. And the way in which an air of dogmatic certainty is sometimes injected into a discussion by a religious believer has quite certainly been a contributory factor to some of the religious unbelief and indifference of this twentieth century. The schoolboy or the adolescent, after all, has usually had a certain amount of scientific training; he is well aware that the scientific believer has to justify his beliefs. Whether the problem under discussion be a matter of atomic structure or a matter of a psychological complex, the scientific investigator has necessarily to show that his hypothesis explains the facts better than any contrary assumption can do. Sheer dogmatic reiteration here is useless.

* * * * *

And the widespread unbelief—cynicism is, I think, not too strong a word—regarding the religious and many of the political solutions of our problems will not be overcome while a generally dogmatic attitude persists among believers.

There are, of course, basic beliefs in religion which have to be accepted. But those beliefs are as arguable as the belief in the electron to the chemist and physicist or the belief in the chromosome to the biologist. It is a detailed statement of the type made in many of the creeds recited week by week in the more orthodox of churches which tends to dissuade the slightly sceptical but none the less wistful inquirer.

After all, those who look at the painful manoeuvring of the political dogmatists, of the efforts to prove that one party or one nation is invariably in the right and that all other parties or all other nations as invariably in the wrong, are bound to be reminded of the weakness of political positions when they regard similar attempts at proof in the religious sphere. It is quite possible (as most Unitarians and Free Christians would admit) that there are various ways of reaching theological truth through various churches and religious bodies. And if the churches would only agree that they must appeal, in their various ways, to people of varying temperaments and varying stages of educational development, a new era of co-operation might well come.

* * * * *

In such an era of co-operation there can be little doubt that Unitarianism would play a part more prominent than it has hitherto played in religious development; for Unitarianism is a theological attitude better suited to this twentieth century than any other. It believes in freedom of worship; it believes in man's dependence on God, and at the same time (as I read it) it asserts that man has so to plan his world that co-operation with a Divine plan will follow.

That is not a dogmatic statement. It is a statement of a kind of working hypothesis which can be tried, and, when tried, will be found to work. The delegation from the Society of Friends which recently went to Soviet Russia provided one example of the way in which this hypothesis can be applied. Mr. Herbert Morrison's article in *Pravda*, in so far as it was a straightforward attempt to make Britain's attitude comprehensible to the Russian people, and not pure propaganda, was another. The movement towards greater co-operation between the various religious bodies of any one country, and between the religious bodies of various countries, provides another example of the development against dogmatic certainty on controversial issues, but towards a more peaceful world and a more hopeful future.

That there are movements in the contrary direction it would be foolish to deny, and there are not wholly on one side of the so-called "Iron Curtain". But I think that Unitarians can, at least, take credit for the fact that their influence

in this as in so many spheres, is tending in the correct way. Less dogma and more co-operation, less irritation and more tolerance, less insistence on the uniqueness of one attitude of mind and more reverence for the minds of all men—these must increasingly be the watchwords of the future if the world is to progress towards peace and concord. And there are no bodies more able to help this progress than the Unitarian and Free Christian Churches—which is why it is vitally important in this difficult day to bring more people into our fellowship and to make them appreciate the value of belonging to a body which, in an undogmatic fashion, tries to establish spiritual realities and destroy the barriers dividing man so piteously from man.

THE TRADE WINDS OF LIFE

By Howard G. Matson

(Minister, Unitarian Community Church, Santa Monica, California, America)

YOU HAVE read the book *Kon Tiki*—the story of the six men who crossed the Pacific Ocean on a raft to test a theory that the South Sea Islands were peopled from Peru. These men—five Norwegians and one Swede—built a forty foot raft like the ones used in ancient Peru. The logs were cut out of the South American forest from balsa wood—evidently well adapted to floating on water. They wanted to show that the ancient Peruvians—a people without boats—could have reached the South Sea Islands by raft. To prove their point they made the trip.

This involved over a 4,000 mile voyage taking 101 days. Although a primitive sail helped push the raft along and a primitive steering oar helped orient the craft—essentially the raft moved westwards because of trade winds and ocean currents. To the crew it often seemed the raft was standing still upon the ocean surface when they were not engaged with rain or storm. Actually, they moved westward all the time. They tested progress by tossing objects overboard, and estimated how long they took to move from bow to stern. Regardless how long this interval might be—eventually they all moved astern for the raft drifted inexorably westward. The motion of the earth around its axis established the prevailing trades and currents. So they averaged 40 nautical miles a day and sometimes made as many as 70 nautical miles each day over the ocean waste. Always they moved westward.

Finally they landed in the South Seas on an island paradise. I am not competent to judge how much they proved about the origins of the South Sea peoples by this passage across the sea on a raft. The book's author, Thor Heyerdahl, has this to say:—

"My migration theory, as such, was not necessarily proved by the successful outcome of the Kon Tiki expedition." (Kon Tiki is the name of the raft called after the legendary ancestor of the South Sea Islanders.) "What we did prove", continues Heyerdahl, "(is) that the Pacific Islands are located well inside the range of prehistoric craft from Peru. Primitive people are capable of undertaking immense voyages over the open ocean. The distance is not the determining factor in the case of oceanic migrations but whether the wind and the current have the same general course day and night, all the year round. The trade winds and the Equatorial Currents are turned westward by the rotation of the earth, and this rotation has never changed in all the history of mankind."

* * * * *

It seems to me this journey of the Kon Tiki expedition has a symbolic relevance to the journey of human life. The concept of "journey" is deeply imbedded in the thinking of mankind. "May your roads reach", the Zuni pray, "to Dawn Lake and beyond." Bunyan's *Pilgrim's Progress* is in the framework of a cosmic journey. Steinbeck's *Grapes of Wrath* is the journey of an epoch. Walt Whitman sang the song of the open road. Havelock Ellis and others sang about the race of life and compared it to the "ancient torch race, where we press forward, torch in hand, along the course". The concept of journeying is deeply satisfying to the human imagination.

Our modern journeying is swift and daring. We laugh at the birds—the slow poke!—as we zoom by in our jet propelled engines! We may make faces at the fish in the sea as we study them in machine-powered submarines! Our journeying is streamlined and our concepts are streamlined too! "Great and marvellous is man's progress upon earth", the modern Psalmist says. "Mighty oceans are the highways of his ships, he maketh a path through the clouds."

In the midst of all this self-reliance and splendour it may seem a little pedestrian to focus attention upon six men on a raft. Yet they have something symbolically to tell us as our human spirit chugs along behind the mighty engines we build. They remind us of the elemental motion in life's journeying—of the trade winds that perennially blow, and of the ocean currents that undergird all else. Beneath our activity upon the mountain tops—and beneath the surface play of life itself—are the steady blowing of life's trade winds and the perennial movement of life's currents. As wonderful as our life's speedboat is—with powerful engines lifting the prow high into the air—it is well to remember there is a movement of the earth itself that supports all else. It is good to feel the movement of the earth by the blowing of the winds upon it. It is a refreshing, assuring, and heartening experience. The feeling of winds enables one to relax and fish off the life craft—confident that even without an engine life moves along with the trade winds blowing upon it. If we allow this realization to make us lazy—satisfied to float over the ocean without effort, and go as the surface winds list and no further—why then this knowledge retards the human spirit. Retard or not, however, it is yet true that life moves—and trade winds blow—and ocean currents flow. And if this knowledge gives us courage and confidence to work hard along the flow of it—why then there is no limit to the horizons of accomplishment that lie ahead!

* * * * *

There is *process* in history. There is *progress* in history. The trade winds of civilisation—the movement of social organisation—is *irreversibly* from primitivism to feudalism to capitalism and beyond. Man's effort, of course, is necessary to human progress—true! But there is also a *movement* in life that *supplements* man's effort.

The trade winds of life blow on all the decisive problems of our time. There are ocean currents too that bear on the issue of peace. They may not always be visible on the surface of the waters but sound the depths and see which way the *ocean* flows! Here again the need of trade and industrial development, the inevitable trend toward social planning, the expanding needs of world markets pressing against the limiting frontiers of national states, the speed of modern transportation and communication, and incredible destructiveness of modern weapons—these and a hundred thousand other pressures mould the ocean floor of life and lay the conditions for the compelling need of world peace and stability as a prerequisite to human survival. These deep winds and currents—products of the movement of life itself—affect all men whether white or black—brown or yellow—Russian or American—Britisher or East Indian. The currents of life move everyone regardless of race or religion, nation or creed. These elemental currents—the ones that have to do with human survival—steadily and consistently move toward the conditions for world peace and fellowship. It is for man to pitch in and help the elemental process along!

* * * * *

On the Kon Tiki raft the men threw objects overboard to get a bearing on progression. On the ocean of life too it is also possible to get clues as to the direction in which life moves. There is the increasing conviction in the minds of people that recurring depressions are not necessary. There is a growing conviction that nation states must change into world order. Colonial peoples say justice also belongs to them. Coloured peoples say white men must share and not rule. Social planning increasingly enters life in manifold ways. These and a myriad other signs—large and small, wise and foolish—are indications on humanity's waters as to the direction in which life flows. The trade winds blow toward progress. The currents are caused by the motion of the earth and as Heyerdahl said, "this rotation has never changed in all the history of mankind". The societal trade winds blow from simple civilisation to advanced civilisation, from social immaturity to social maturity, from national community to world community, from poverty to abundance. The trade winds blow toward the conditions of world stability and world integration.

PERSONALITY AND REALITY—II

By J. Cyril Flower

IT IS a matter of common knowledge, ever since the popularisation of some of the teachings of psychoanalysis, that personality is only partly expressed in consciousness and behaviour. Consciousness is a very intermittent state, lapsing altogether under the influence of shocks, and altering its field in dreams. We are, in fact, a great deal more than we are ever clearly conscious of being. For many years psychologists, philosophers and workers in psychical research have been studying and seeking to trace out elements of the mind and personality which are described as sub-conscious, or unconscious. In the hands of Freud and his school of psychoanalysis this study of the unconscious factors in personality has led to many beneficial results in connection with mental disease and personal disorientation, but also to a good deal of premature dogmatism. The very nature of the investigation, initiated as it largely was by an attempt to deal with pathological conditions, tended to build up the picture of man's personality as a kind of unstable equilibrium of instinctive cravings and impulses mainly concerned with the transient gratifications of pleasure, and at war with morality and convention.

But, in fact, the non-conscious constituents of personality reach far beyond the turmoil of self-regarding and pleasure-seeking impulses. This region of man's inner life has been known through the ages to religion, and depicted in the form of unclean spirits, devils, imps, original sin, and so forth. But this has only been one aspect of "the unconscious" of which religion through the ages has been aware. A far richer and lovelier background of the soul's life has been known, described to some extent, and cultivated as a main element in the discipline of the religious life. As Emerson says in the *Essay on The Oversoul*: "Man is a stream whose source is hidden. Always our being is descending into us from we know not whence".

Personality has sometimes been likened to an iceberg, only a small portion of which is visible above the surface of the water, by far the larger part being submerged. But this analogy, in so far as it suggests that the unconscious is morally and spiritually "below" the threshold, consisting of raw and wild impulses which we share with the beasts, is defective and misleading. It would be more appropriate to liken personality to an island, rising from the sea beneath whose waters it shares a common foundation with all other islands and continents, but also rising high into the upper air in mountains whose summits are hidden in mist and cloud. In other words, there is the superconscious ever breaking into our conscious.

The soul of man is the meeting place, and often the battlefield, of the earthly and animal, the heavenly and spiritual. The mystics, of all religions, have borne witness to the inflow into their conscious life of power, beauty and loveliness beyond the capacity of ordinary language to express; and even if we do not all share the fulness of their experience, we must all be aware at times, however dimly, of "a presence that disturbs" "with the joy of elevated thoughts". To quote again from Emerson: "From within, or behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all. A man is the façade of a temple, wherein all wisdom and all good abide. . . . When it breathes through his intellect, it is genius; when it breaks through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims . . . to let the great soul have its way through us. . . ."

St. Paul, in his Epistle to the Galatians writes, in the special imagery of his own experience, of the irradiation and transformation of the earthly man by the heavenly wisdom and goodness. "I live; yet no longer I, but Christ liveth in me", and he describes the objects of his ministry to them thus: "my little children, of whom I am again in travail, until Christ be formed in you". This is another attempt to put into words the illumination and transformation which arises from expansion of awareness to the superconscious, or what Emerson has called the oversoul.

The judgment of the "adapted mind" of Homo Faber on all such experience is that it is mere illusion. States of consciousness, which claim awareness of reality beyond the world of sense experience, as interpreted by science, are mere by-products of physical conditions; mere dreams, visions, wish fulfilments and modes of escape from reality, which is entirely a material order. The brain surgeon can sever the strands which connect the white matter of the frontal lobes from the cortex of the brain, and a man's character is changed. Inject poison into the blood stream, interfere with the action of the ductless glands, and all "mental" or "spiritual" activities are at an end. So far as the light that shines through the façade of the body, in Emerson's words, is concerned, it is true that there is interruption. But no interference with, or destruction of, the instrument destroys the performer; it only puts him at that point and in that way out of action.

Man did not have to await the development of science and technology to discover that the body is a very frail and transient thing, and that all it can do in giving expression to thought, and love, and goodness and beauty, is liable to interruption by accident and disease, and earthly termination by death. But accident, disease and death have no jurisdiction over the spirit. The values of truth, beauty, goodness, love, do not cease to exist because some men become blind to them. The essence of personality is that it is the functioning of these non-material realities in and through a temporary vehicle. Whatever of truth and honour, of justice and purity, of loveliness and good report, have been incorporated into personality in the workshop of earthly apprenticeship, is independent of the flesh, its frailty, decay and dissolution.

THE WAY THAT TIME IS GOING

HORACE BUSHNELL, 19th CENTURY MODERNIST

By Arthur Peacock

IN THESE days when "the flight from reason" characterises the emphasis in so much contemporary theology, it is not without interest to recall the outstanding contribution to liberal religion made by the American Horace Bushnell just a century ago.

Bushnell was a congregationalist who, following a tutorship at Yale University, was called to the pastorate at Hartford, Connecticut. Here, he served for almost twenty years. It was his only pulpit.

He had not occupied it long before his people realised they had called not only an orator of remarkable power but a thinker who possessed revealing insight into all things pertaining to the life of the spirit.

Both his pulpit utterances and his voluminous writings were out of step with contemporary opinion in American congregationalism. They still are.

He challenged the upholders of dogmatic theology and repudiated their various contentions. He was equally critical of the orthodox interpretation of the doctrines of the Atonement, the Trinity and Salvation.

Other theologians in his denomination were strongly opposed to him. They were eager to draw swords. It was typical of Bushnell that he did not join in the intellectual battles of left or right. He knew his own position adequately. He had wrestled with his faith. His primary concern was to proclaim it.

This he did week by week in thoughtful, compelling sermons. His faith, he declared, "saw in all things visible, vehicles of the invisible, in everything finite, a symbol of infinity".

One address given in the early days of his ministry presented a masterly exposition of the great law of moral evolution. To his Yale colleagues he said:—

"Let us scholars have faith in the future. No man was ever inspired through his memory. Nor was there ever a truly great man whose ideal was in the past. The offal of history is good enough for worms and monks, but it will not feed a living man. Power moves in the direction of hope. If we cannot hope, if we see nothing so good for history as to reverse it, we shrink from the destiny of our race, and the curse of all impotence is on us. Legions of men who dare not set their face the way that time is going are powerless, you may push them back with a straw. They have

lost their virility, their soul is gone out. They are owls flying toward the dawn—screaming with dazzled eyes, that light should invade their prescriptive and congenial darkness."

At this time when the theological tendency is to stress the transcendence of God it can be a refreshing experience to read through Bushnell's sermons, to observe the pilgrimage of his thought, and to discover his deepening emphasis upon the truth of the vital and organic relation of God to the life of the world.

One does not have to possess a very intimate knowledge of the background of 19th century American protestantism to realise the sharp divisions and bitter contentions to which his views gave rise.

The citadels of orthodoxy had a little earlier been shaken by the writings of the Universalist Hosea Ballow and by the Unitarian William Emery Channing. This new attack from within by Bushnell called forth demands for trial for heresy and excommunication.

There remain, alas, many in our own day who will shake their heads with disapproval as they learn of his *Christian Nurture* where he writes:—

"The religion of today takes every man as if he existed alone; presumes he is unreconciled to God until he had undergone some sudden and explosive experience in adult years or after the age of reason, demands that experience, and only when it is reached allows that subject to be an heir of life.

"Then on the other side of that, of the Spirit of God, the very act with us by which the change is wrought is isolated or individualised so as to stand in no connection with any of God's means and causes: an epiphany in which God leaps from the stars or some place above to do a work apart from all system or connection with his other works."

The influence of his writings compelled re-thinking concerning the doctrine of the Holy Spirit and caused much quiet reflection to be given to his contention which affirmed "for the Holy Spirit a dwelling place in the homes of men, where he may come, not now and then as a heavenly stranger, to work a miracle and grace, but as a familiar Presence to abide, working daily in us and ours, what is well pleasing to God".

There is no doubt that the impact of Bushnell's contribution to theology widened the viewpoint of many of his contemporaries, especially in New England. It is equally certain that it provoked fierce opposition and concern especially when these various liberal utterances were followed by a searching examination of the problem of redemption.

Bushnell rejected the view that God in heaven inflicted judicial pains upon his Son that he might pardon all guilty men. The idea of salvation by deputy cut across his deep conviction concerning eternal justice.

He was willing to identify the Saviour with the sinner's pains and woes. But no more.

It was too far however from the main body of his Congregational brethren.

They sought to remove his name from the roll of their ministerial fellowship. Their efforts failed. His own church separated itself from the main body of Congregationalism. But for Bushnell there was ostracism. No longer did he receive invitations to preach in other pulpits. And finally, he resigned from the active ministry.

It was contrary to his way of life to get involved in the heat of fierce theological controversies. His sole wish was to expose inadequate theological teaching and faulty scholarship. His ultimate aim was to present a more rational and inspiring interpretation of the Christian gospel.

Many years after this controversy had died down a younger minister Dr. Washington Gladden invited Horace Bushnell to his pulpit. The latter declined solely because he felt his appearance there would harm the younger man. Throughout, he behaved with great dignity and Christian charity. Although his opponents dealt both unkindly and unfairly with him, he displayed no ill will. What saddened him was that their narrowness caused them to think that a difference of outlook compelled a denial of fellowship and brotherly intercourse.

His hope had been that of Hosea Ballow that "men could be united in love though divided in opinion".

A century later the theological right still find it difficult to share this hope. They cling still to their bewildering creeds and dogmatic contentions. Their reluctance to learn remains!

A FAMOUS MIDLAND UNITARIAN CHARITY SCHOOL

By R. D. Woodall

THE approaching centenary of the compilation of George Griffiths's famous *Free Schools of Worcestershire* is a reminder that this book contains a first class description of the old Unitarian Baylies's Charity School at Dudley which George Griffiths described as "one of the most efficient charity schools in the country".

Although long closed, due to the establishment of the National system of education, this school, rebuilt in 1827 in Tower Street, Dudley, owed its origin to Robert Baylies, of Dudley, who in 1732 gave property to trustees in Dudley, Bromsgrove, West Bromwich, King's Norton and Smethwick. To his earlier bequests Robert Baylies made further additions including a school house, clock, fire grate and furnace.

By the original deed the intention was to use the income of the property to found a school for teaching spelling, English, reading, writing, vulgar arithmetic, the knowledge and practice of the Christian religion and "such other things as should be most suitable" to the pupils. The master had to be "of sober life and conversation, of a great government of himself and passions, capable of teaching and one that should understand well the principles of the Christian religion". His salary was but £20 a year.

The pupils, the children of deserving parents, were to be clothed, provided with books and paper: they had to attend the Presbyterian Chapel in Dudley at Divine Service times every Lord's Day. Even in 1732, when it was realised that the annual income was going to exceed the annual expenditure, the trustees of the school were allowed to pay the expenses of apprenticing some of the boys in certain trades. By a will of 1739 Robert Baylies stipulated that certain moneys he had left for the benefit of the minister of Dudley Old Meeting and the ministers attending the ancient Dudley Double Lecture, should pass to the Charity School, if the Dudley Double Lecture, were ever abandoned or, if the government ever forbade the holding of Nonconformist church services.

Although in local government, Dudley in the 18th and early 19th centuries was scandalously misgoverned, the trustees who managed this charity used their funds most carefully. Some of the property was sold off for canal making. The trustees also did well, when in 1821 the coals and minerals lying under the West Bromwich property were sold for £1,790. Money was also loaned for mortgages at the rate of 4½ per cent. interest. By 1832 the school from rents and investments had an income of £455.

A century ago the school building was capable of housing 400 pupils and housed 250 boys, all supplied with books and stationery, run by means of a master and monitors. By then the school housed many pupils who had no connection with the Unitarian Chapel. Even in 1850, however, 50 children nominated by the Unitarian trustees were annually provided with a cap, coat, trousers, two shirts, two pairs of stockings and two pairs of shoes. This outfit cost on the average but £2 a year. Ten boys on the average were apprenticed, the trustees then covering the cost of each boy having a suit of clothes and his indentures. The receipts a century ago were spent as follows:—

	£	s.	d.
Schoolmaster's salary	120	0	0
Boys' accommodation seats at chapel	25	0	0
Coals	5	0	0
Clothing of children	104	11	0
Quills, books and stationery	22	0	0
Double Lecture dinner	2	9	0
Clothing for boys leaving school	12	0	0
Painting, whitewashing, etc.,	13	0	0

The figures are an interesting commentary on the low cost of public institutions in times past, when the cost of living was much lower.

Attached to the school then was an industrial school for girls, maintained by voluntary subscriptions.

Forgotten now as an educational institution, this school was a credit to Unitarianism a century ago, and helped to make Dudley one of the main educational centres in the eighteen-fifties, being comparable in efficiency with many old established Grammar Schools as Griffiths's book shows.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COLLEGES

SIR,—Though I know little about the scheme whereby students are to be "admitted" to M.C.O., whilst pursuing courses for the Oxford University Diplomas in Public and Social Administration, and in Economics and Political Science, I imagine that Dr. Rowe's brief reference to it is open to misinterpretation and may well be worthy of something more than his apparent disdain of it. Usually, the admission of a student to M.C.O. means that he has become a financial responsibility—that from various Funds he receives quite substantial assistance. Dr. Rowe did not point out that the M.C.O. Committee had been willing to consider the scheme provided it was within the terms of the College trusts and did not encroach upon the resources now placed at the disposal of the M.C.O. and U.C.M. Joint Committee. It may not be commonly known that among those trusts is one (the Dunkin Trust) for the provision of "a Chair or Professorship for the teaching of the Science of Sociology or Social Economy", the Professor to be appointed by the M.C.O. Committee and, only if the College is able to implement this trust from other sources, may the income from this Dunkin Trust be otherwise used for the advantage and benefit of the College; that, at present, there are no such other sources is clear enough. In fairness to the M.C.O. Committee, let it be said that the present scheme cannot and will not be a charge on any other Fund. Also, there is no intention to subsidise, in any way, the students for the above named diplomas, though some may and not unreasonably, occupy rooms in the residence (unoccupied by students for the ministry) paying the usual charges levied for them, and if catered for in any other way paying the cost thereof. Why Dr. Rowe should refer to this, and so barely, as though it were a kind of "naughtiness" on the part of the M.C.O. Committee, is matter for wonderment only.—Yours, *H. W. Stephenson.*

SIR,—Letters in THE INQUIRER about the Colleges sometimes make strange reading for the students who are actually in them. When Mr. Blake suggests closing down my full and flourishing college over my head, I think it is time to speak. I should like to make the following points in answer to Mr. Blake's letter.

1. Students need more than *one* "Father in God". The advantage of a college, especially one as closely linked to a university as is U.C.M., is the rich variety of temperament and outlook on the tutorial staff.

2. Students need more than "pocket money". We are not children but adults, with adult financial commitments.

3. I fully agree that faith is more important than learning for the ministry, yet after only a year's sermons as a Lay Preacher before entering college, I felt that my own faith and experience of life had been drawn upon almost to the point of exhaustion. I needed the stimulus of study and contact with other minds. Above all I needed to feel part of a historical movement. I want "learning" not in order to preach intellectual sermons but in order to be interesting, to avoid monotony—and to be simple. For to preach a "simple sermon" is not nearly so simple as it sounds. The badly educated preacher tends to be wordy, long-winded and obscure. Behind direct and simple speech lies a trained mind.

4. Preaching to our small but loyal Lancashire congregations (who do not consist of "strangers and sermon tasters") does not make me "cynical". They give me hospitality in their homes, they give me sympathy and understanding in my work, they make me feel proud to serve them. (During my vacations I am attached to one church and "help build up a cause"). No, sir, the only time I am tempted towards cynicism is when I remember the great financial sacrifices all our students so cheerfully make—and then read of schemes to cut down our training because the cost is thought too high.—Yours, *Joyce Hazlehurst.*

Horwich.

THE CHURCHES

Rochdale Unitarian Church

(concluded)

CAN the debt owed by Unitarianism to ejections ever be fully assessed?

The Unitarian Cause in Rochdale owes a great deal of its enthusiasm and healthy condition to two of these. The Rev. Robert Bathe, Vicar of Rochdale, 1635-1662, was expelled from the Parish Church as a result of the passing of the Act of Uniformity. Quite a number of the worshippers remained loyal to him and for a time he held Services in secluded places in the district. In 1672 advantage was taken of the Declaration of Indulgence and a Meeting House was licensed in the town with Mr. Bathe as its minister. Unfortunately he died during the same year, but his work was taken up by the Rev. Henry Pendlebury during whose ministry the Toleration Act (1689) was passed. The first chapel was built in 1717 on the site where the present church stands, being the first nonconformist place of worship in Rochdale. For almost 140 years it served as a sanctuary for progressive worshippers in the town.

Although originally a Presbyterian chapel it became, in the course of time, the recognised chapel of the Unitarians. In 1856 it was taken down and replaced by the present church, the north aisle of which was not added until 1886. Dr. Martineau was the special preacher at the Opening Service in 1857.

Meanwhile, only a few hundreds of yards away, a second Unitarian chapel had been erected. In 1806 the Rev. Joseph Cooke was expelled from the Wesleyan denomination for his heterodox views. His expulsion split the congregation to which he ministered. Some of his sympathisers decided to attend the Unitarian church, but the majority followed their pastor and formed a separate body. In 1818 they built a place of worship in Clover Street, and for the next 72 years the two congregations maintained their separate places of worship although working in harmony in many ways and maintaining cordial relations with each other. In 1868 a Sunday School was built at Clover Street and flourished to such a degree that it had to be enlarged twelve years later.

Hopes of an amalgamation of the two causes had long been held by some of the supporters of each, and in 1890 it was finally decided to join forces, the congregation to be henceforth described as the Rochdale Unitarian Church. On October 12, 1890, the Rev. T. P. Spedding, who had been ministering at Clover Street for the past four years and had now accepted the charge of the joint congregation, preached the Valedictory Services at Clover Street. These premises were in future to be used for Sunday School and social purposes. On the following Sunday Mr. Spedding occupied the pulpit at Blackwater Street and opened the joint ministry. This venture has proved an unqualified success. Under the wise guidance of successive ministers and committees the church has maintained the respect of the people of Rochdale. During its long history it has provided the town with many of its chief citizens and has contributed to the progressive movements in the district.

MARION MABEL DUTTON

MARION MABEL DUTTON came of a Birmingham family, but removed to Ringwood many years ago. She was a member of the Meeting House, which she supported both with great regularity of attendance while her health permitted, and great generosity. She never enjoyed robust health, but in the more genial atmosphere of Ringwood, and later Southbourne, she was able to live a quiet and useful life, to the enrichment of a group of friends, who learned to appreciate her wide culture, and the charm of a courageous and sympathetic personality. Her death is deeply felt among her friends in the Meeting House.

The Cremation took place at Bournemouth on August 18, and the Service was conducted by Dr. Flower.

GEORGE LING

MORE than one generation of London Unitarians will have heard with deep regret of the passing of George Ling, one of the faithful stalwarts of Blackfriars Mission and Stamford Street Chapel. Mr. Ling, who died on August 6, at the age of 77, had been connected with Stamford Street all his life. He joined the Sunday School at the age of 9, was a member of the Chapel at 19, and on Christmas Day, 1895, was married by the Rev. William Jellie, to Alice Welch, who was to be his loving and faithful companion throughout the years. Round about 1910 he became a member of the Committee, and was still serving at the time of his death.

But George Ling will perhaps best be remembered as the organiser of the "Popular Monday Concerts", a famous feature at one time of the institutional life of Stamford Street. Mr. Ling ran the concerts continuously during the winter months for 25 years, and they were only abandoned when the advent of the radio led to a decline in the public demand.

When he moved to Clapham, Mr. Ling became a frequent worshipper at East Hill, Wandsworth, but his first loyalty was always to Stamford Street, and right to the last, it was only on the rarest of occasions that he missed the Evening Service at Blackfriars. The cremation, on August 9, was conducted by the Rev. Arthur Long, and there will be a Memorial Service at Stamford Street on September 2.

A. I. L.

LADY HOLT

WE HAVE heard with regret of the death of Lady Holt on Saturday, August 18.

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the writer.

Subscription Rates: 30s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7396. Bibliolit: EUS. 3071

NEWS REVIEW

Sidmouth.—The congregation of the Old Meeting, Sidmouth, has received with regret the resignation of the minister, the Rev. F. D. Jones, who has accepted an invitation to the North Shore Unitarian Church, Blackpool.

Southend-on-Sea.—There was a very full attendance, on Sunday, August 19, of present and former members to take part in a Memorial Service to Mr. Alfred Inwood, a former Minister, Mr. Horace Sloman, Treasurer for 25 years, and Mr. A. Canning Williams, a former Chairman and Lay Preacher. Mrs. Inwood came from Sidmouth to take part in the Service; Mrs. Sloman was also present. An illuminated text, a Communion tablecloth and pulpit fall, and inscribed brass flower vases were unveiled.

The three outstanding brethren had died during the past two years, and the Minister, the Rev. E. G. Green, who had worked with them for many years, conducted the Service.

Mrs. Carpenter, the present Chairman, read the lesson and an inspiring letter from Mrs. Williams, who was unavoidably absent.

CALENDAR

SUNDAY, AUGUST 26th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Mr. ISLWYN AP NICHOLAS.
AINSWORTH, Un. Ch., Knowsley Rd., 11, Mr. I. MASON, 3, Rev. J. G. DAVIES.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11, Mr. T. W. ROBERTS, 6.30, Mr. W. NEEDHAM.

BATH, Trim St. Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. H. J. ROSSINGTON.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. ARTHUR LONG.
BILLINGSHURST, Free Church, South Street, 11.15, Mr. REECE WALKER.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Dr. S. J. KENNETT.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mrs. NICHOLLS.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Church Anniversary, Rev. D. MAW.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. C. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Ch., Dampiet St., 2.30, Sunday School, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian New Road, 11 and 6.30, Rev. R. NICOL CROSS.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. TYSSUL DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. A. D. WILLIAMS, 6.30, Joint Service at Lewin's Mead Chapel.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. M. JOHNSON.
BURY, Bank St., 11 and 6.30, Rev. F. M. RYDE.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Supply.
CHATHAM, The Church of the Great Companions, Hanwood Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PEYTON.
CROWHURST CHAPEL, Atherton, 10.45 and 6.30, Supply.
CUDLEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. P. C. WHITEHEAD.
CREWE, Free Christian Church, Booth St., 6.30, Miss LIVESEY-JONES.
CRICKHOWELL, Un. Ch., Hermitage St., 11 and 6.30, Rev. P. THEEY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Mrs. E. SAVAGE.

DEAN ROW, 10.45, Rev. E. W. HILL. STYAL, Closed.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DIDSBURY, Old Meeting House, 10.45, No Service.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PRESTWOOD.
DOVER, Adrian Street Un. Ch., 6.30, Rev. WALTER M. LOWE.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAMUEL HOCKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES EASTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STUART P. WESTERMAN.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR.
ESSEX, George's Chapel, South St., 11 and 6.30, Rev. D. B. PRIOR.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SHORE.
GLASGOW, St. Vincent Street Un. Ch., 11, Rev. JOHN STORRAR.
GUILDFORD, Ward Street Church, Closed during August.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Dr. ALFRED HALL.
HALIFAX, Ninelgate End, 10.45 and 6.30, Rev. W. H. PERRY.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. H. BARTLETT.
HORSHAM, Worthing Road, 6.30, Mr. R. Worthington.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., Closed.
HULL, Park St. Ch. (Un.), 6.30, Mr. R. H. TERRY.

IPSWICH, Friars Street, 11; BURY ST. EDMUNDS, Churchgate St., 6.30. Rev. W. HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall, Gernon Walk, Closed.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, No Service.
LIVERPOOL, Domestic Mission, Mill St., 6.30, No Service.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Mr. DAVID PATERSON.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. H. J. MCLACHLAN.
LONDON, Bell Street, Edgware Road, 6, No Service.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. H. STEWART CARTER.
LONDON, Brixton, Effra Rd., 11, Rev. W. WADDINGTON.
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, W.8, 11, Rev. JOHN C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30. Supply.
LONDON, Golders Green, Hoop Lane, 11, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MORTIMER ROWE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. KERRY.
LONDON, Ilford, High Rd., 6.30, Mr. P. E. HART.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. W. H. CORDELL.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. W. E. REEVE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Miss M. GRIFFITHS.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. R. C. KARCHER.
LONDON, Theistic Ch., 29 Bell Street, Edgware Road, 11. Services Suspended until October 7.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Dr. DOROTHY TARRANT.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Dr. DOROTHY TARRANT.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. A. R. JOHN.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MANSFIELD, Unitarian Ch., Market Buildings, 6.30, Mrs. MURIEL HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. KENNETH SUTCLIFFE.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Mr. G. W. PETTY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. G. T. GOOCH.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HOULT.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, No Service.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. K. TWISS.
MARPLE, Colver Institute, 3, each Sunday.
MELBOURNE, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
MIDDLETON (see Lancaster).
MONTGOMERYSHIRE, 3, Newtown Annexe, 6.30, Rev. C. G. TOOTH.
MORLEY, Christian Church, Stanford Rd., 10.45 and 6, Mr. ERNEST SHAW.

NANTWICH, Old Chapel, 6, Supply.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. R. BRIERLEY.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. W. J. COOPER.
NORTHAMPTON, Kettering Rd. Ch., 11, Rev. A. M. LEWIS, 6.30, Mr. F. NICHOLLS.
NORWICH, Octagon Chapel, Colegate, 11, Mr. F. THOMAS SUTTON.
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM.

THE LINDSEY PRESS

Books by S. H. Mellone, M.A., D.Sc.

UNITARIAN CHRISTIANITY AND THE 20th CENTURY

1s., by post 1s. 2d.

. . . gives a lucid and comprehensive statement of Unitarianism. . . .

THE PRICE OF PROGRESS and other essays

The titles of the seven essays are *The Price of Progress?*, *Is Evil Necessary?*, *Does God Answer Prayer?*, *Anthanasius the Modernist*, *The Catholicism of Newman*, *The Unitarianism of Martineau*, and *Symbolism in Religious Experience*.

2s. 6d., by post 3s.

THE APOCRYPHA : its Story and Messages

with an introduction by A. S. PEAKE, M.A., D.D.

. . . An interesting and popular study of a long neglected literature.

2s., by post 2s. 3d.

MIRACLES AND MODERN KNOWLEDGE

. . . the treatment is modern, as the title implies. . . .

1s., by post 1s. 2d.

The Lindsey Press, 14 Gordon Square, London, W.C.1

DEATHS

MARION MABEL DUTTON, of 3 Fotholes Road, Southbourne, in Boscombe Hospital on August 14, in her 88th year. Cremation at Bournemouth on August 18.

GEORGE LING, at 57 Ferndale Road, Clapham, S.W.4, on August 6, aged 77 years.

OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Mr. D. JENKIN.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, Closed during vacation, reopening Sunday, October 14th.

PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WARDLE.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIMBLEY.
POOLE, Un. Ch., Hill St., 11.15, Junior Church, 6.30, Rev. E. PEART.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGESS.
PRESTON, Unitarian Chapel, Church St., 6.30, Mr. LESLIE K. BELL.

RINGWOOD, Hants, the Meeting House, Closed.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30, Mr. A. F. BARBER, 6, Mr. T. W. ROBERTS.

SALE, Adelaide Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. DAVIS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. R. McGREGOR.
SHREWSBURY, High St., Unitarian, 11, Mr. A. BRADBURY, 6.30, Mr. E. E. LAWS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. F. MELLOWS.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Ch., 6.30, Rev. E. G. GRIME.
SOUTHPORT, Portland Street Church, 11, Rev. J. KENT MORRIS, 6.30, Miss M. E. ELLIS.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. DAVIS.
ST. HELIER, Conquestor St., 6.30, Rev. DUNCAN P. SIMPSON.
STOCKPORT, Un. Ch., St. Petet's Gate, 10.30 and 6.30, Rev. IRVIN HOSKINS.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MORRIS.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. A. G. WHITEHEAD.
STROUD, Pyotwell, Free Christian Meeting House, 11, Rev. R. VERITY.
STROUD, Unitarian Ch., High St., 6.30, Rev. R. VERITY.
SUTTON, Sobiesk Hall Rd., 11.15 and 6.30, Rev. ERIC WILD.

TAUNTON, The Abbey Chapel, 3.15, Rev. E. H. KIMBLEY.
TEIGNMOUTH, Old Meeting House, Ashfield Rd., 6.30, Rev. G. EVANS.
TENTERDEN, Unitarian Church, 10.45 Supply, 6, Rev. M. JOHNSON.
TIVERTON, Unity Ch., Montpelier Rd., 6.30, Rev. C. W. TOMKINS.

FESTIVAL OF BRITAIN

Stamford Street Chapel, London

September 2nd, Service, at 11 a.m.

Preacher: **Rev. E. G. Lee.**

HOLIDAY ACCOMMODATION

ALL readers taking late holidays should consider St. Leonards for its mild climate (sheltered from N. and N.E.) and general excellence. Normanhurst Private Hotel has vacancies from mid-September and is on best part (full South and facing covered walk) of fine three mile sea front, excelling in modern sun shelters. See advert commencing St. Leonards.

ST. LEONARDS-ON-SEA. Delightful holidays at well appointed private hotel (35 beds). Vacancies from mid-September. £4 14s. 6d. to £7 12s. 6d. weekly, including gratuities, early tea, 4 meals daily, coffee, baths, h. and c. in room, spring interior mattresses; easy chairs for all in two well furnished lounges. Good catering and service. Night man. Reduction winter guests (substantial on twin-bedded rooms), central heating. NORMANHURST PRIVATE HOTEL, Eversfield Parade, St. Leonards-on-Sea. Opposite all-weather promenade. Hastings 4784.

MISCELLANEOUS

REAL SHETLAND Knitting Wool, soft as silk, warm as fur, immediate delivery.—The Shetland Cottage Industries, Aith, Shetland.

TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11, Mr. OATES, 6.30, Mr. TOWNSEND.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, August 26, Rev. E. A. LEAR.
WEST BROMWICH, Lodge Road, 6.30, Mr. J. H. EVANS.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. ROSAMOND BAKER.
WHITBY, Flowergate Chapel, 6, Miss M. GILL.
YORK, St. Saviourgate Chapel, Closed.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIGOR.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOWERS. Manse Telephone LX 5311.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Telephone MU9465. *Minister:* Rev. W. BOTTOMLEY. Meetings as advertised.
UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.) 55 weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY. Telephone, Seaford 2321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ARTHUR CRAIGMYLE.
TORONTO, First Un. Ch., 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. HOSKYNS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 120 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MARGUS C. RATTRAY.

ADVERTISEMENT RATES

Blocks, Headings, Border, Changes of address, 2 lines 3s. 6d. additional line, 1s. 6d.

Miscellaneous—Personal

24 words, 2s. 6d. Each additional word 1d.

W. Heaton Hope Press Organisation Limited, Hope House, 115 Fetter Lane, London, E.C.4

Telephone CHAncery 8551

Display Terms on Application Special Terms for a Series

Printed at THE CHANCERY PRESS, 2 Chancery Inn, Strand, London, W.C.2, and Published by THE INQUIRER PUBLISHING CO., LTD., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) James Harrison, Deansgate. Saturday, August 25th, 1951.